THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY

VOLUME LII

NUMBER TWO

JULY 1961

CONTENTS

PAGES

ARTICLES

EARLY MAN'S ENVIRONMENT WITH SPECIAL REFERENCE TO INDIA
Pratap Chandra Dutta ... 47-51

PRATIBHĀ
(Intuition in Indian Thought)
K. Guru Dutt, I.A.S. (Retd.) ... 52-59

THE BUDDHA'S FIRST DISCOURSE
Professor S. K. Ramachandra Rao ... 60-70

A BIBLIOGRAPHY ON INDIAN MEGALITHS
K. S. Ramachandran ... 71-92

REVIEWS ... 93-96

Brahmavidya, Vol. XXV—*S. K. Ramachandra Rao* (93-94): and Anthropology in India by L.A. Krishna Iyer & L. K. Bala Ratnam—*S.K. Ramachaandra Rao* (94-96).

Printed by D. S. Krishnachar, at Prabha Printing House, No. 22-A, Nagasandra Road, Basavangudi, Bangalore-4 (India). Edited and Published by G Nanjundiah, in February 1962 at the Mythic Society, Daly Memorial Hall, Cenotaph Road, Bangalore-2. (India).

OUR CONTRIBUTORS AND THEIR CONTRIBUTIONS

Sri Pratap Chandra Dutta of the Anthropological Survey of India, Calcutta, in his article on "Early Man's Environment with Special Reference to India" describes the glacial sequences in India and postulates that the early evidence of human occupation in India came from the North-Western part during the Second Himālayan glaciation nearly 475 to 435,000 years before the present Ice Age.

Sri K. Guru Dutt, President of the Society, and a Retired Officer of the Indian Administrative Service, contributes an article on "Pratibhā" (Intuition in Indian Thought) of which the first two sections dealing with 'Pratibhā in the Darśanas' appear in this issue.

Professor S. K. Ramachandra Rao familiar to our readers as a former Editor of the Q J M S and one of our regular contributors explains *suttas* ten to twenty of the *Dhamma cakka pavattana sutta* in his article on "The First Discourse of the Buddha".

Sri K. S. Ramachandran of the Archaeological Survey, Government of India, continues his descriptive "Bibliography on Indian Megaliths" in this issue.

OURSELVES

Dr. F. H. Scheibe, Executive Director, German Academic Exchange Service, Bonn, Germany, and **Dr. Richard Moenning,** Inter Nations Inc, Bonn, Germany, accompanied by Sri S. P. Patil, Planning Officer, Department of Public Instruction in Mysore, Bangalore, visited the Society on Saturday the 10th of February 1962. Sri K. Guru Dutt, President of the Society, presented a welcome address on the occasion to which the distinguished scholars gave suitable replies. They went round the Library of the Society and were pleased to record, "*We are sincerely honoured about the welcome here and we wish the Mythic Society the very best success for the future.*"

Sri R. Balasubramanya Iyer, Vice-President of the Society, proposed a vote of thanks.

THE
QUARTERLY JOURNAL
OF THE
MYTHIC SOCIETY

Vol. LII] JULY 1961 [No. 2

EARLY MAN'S ENVIRONMENT WITH SPECIAL REFERENCE TO INDIA

PRATAP CHANDRA DUTTA

As far as available evidence shows, 'man as tool-maker' appeared in the Pleistocene epoch of the Quaternary system during the first glacial period of the Ice Age, about 550,000 to 600,000 years ago. So far as India is concerned, the early evidence of human occupation came from the north-western part of India during the second Himālayan glaciation, which was roughly about 475–435,000 years before the present. The long span of time through which the world has passed, is divided into a number of major geologic divisions, namely, Archean, Primary, Secondary Tertiary and Quaternary, and their respective subdivisions. The Quaternary system has only two subdivisions, the Pleistocene and the Holocene or the recent. Of these, the former is of special importance for the study of its environmental conditions to the archaeologists as well as to the geologists for its being the period of early man's appearance and for his struggle for existence.

The Pleistocene epoch of the geologists which covered the Palaeolithic period of the archaeologists, alone counted for more than five thousand centuries of human culture, was marked by cycle of major climatic fluctuations, cold and warm. These fluctuations, or the climatic changes of cold phase and warm phase, followed in succession, one after the other, in a rhythm, affecting the whole world. It is now quite clear that there were

such seven major changes of climatic conditions during the Pleistocene epoch. The first climatic cycle was marked with the beginning of the Pleistocene epoch with a period of increased precipitation and lowering of the surface temperature of the earth, resulting in the first glaciation (first glacial period) in temperate zones, and the first pluviation (first pluvial period) in tropical and subtropical zones. The second major change of climate, known as the first interglacial and interpluvial periods, registered an increased temperature coupled with a general decrease of precipitation following a warmer and drier condition. The successive repetition of increased precipitation along with the lowering of temperature, and the increase in temperature along with the decrease of precipitation continued in cycles, establishing seven major climatic changes on the earth. These comprise four glacial with contemporary pluvial and three interglacial with contemporary interpluvial periods. Within these major fluctuations, however, a series of minor climatic oscillations occurred owing to some other secondary factors, keeping a perfect harmony with the general climatic trend. The end of the seventh cycle, the fourth glacial and pluvial period, was marked by a gradual change, once more, to relatively warmer and drier conditions leading slowly to the presentday climate.

The changes in climatic conditions in the Pleistocene were governed principally by an increase in the amount of heat reaching the earth from the sun making the climate colder and wetter, while a decrease making the warmer and drier conditions. The increase in amonnt of heat causes a greater evaporation resulting in a greater amount of cloud and ultimately an increase in precipitation in the form of snow, rain, etc. Thus a long period of gradually increasing solar radiation causes glaciation and pluviation, maintaining a colder and wetter condition according to their respective geographical positions. On the contrary, due to the decrease of heat, the reversal of the process follows with less evaporation and gradually melting of the ice-sheets leading to generally warmer and drier conditions. It is noticed that the glaciations and pluviations solely depend on the geography. The glaciation occurred in temperate zone, while pluviation was

observed at the same time in tropical and subtropical areas. The change of climatic cycles is established in Europe, Africa, Asia, North and South America and, to some extent, in Australia.

In India, quite recently in 1935, the Yale-Cambridge Expedition led by H. De Terra and T. T. Paterson, attempted to study these climatic changes on a geological basis, the Pleistocene formations. Thus a geological foundation has been laid for the study of Indian Prehistory as well as the early man's environment in India. The Himālayan Ice Age was studied in south-west Kashmir in order to understand the Pleistocene stratiography of the plains of the Punjab, and a correlation between Himālayan glaciation in the Sind and Liddar valleys and artifact bearing Pleistocene deposit in the Potwar region was worked out to establish the relationship between Pleistocene formations and the Prehistory. But the Pleistocene chronology in India is yet to be perfected like Europe and Africa, on the basis of further geological observations as it is still unsurveyed. It is only in the northern glacial and periglacial tracts, the glacial cycle provides the necessary chronological framework. Four main glaciations separated from one another by three interglacial stages in the north-west Himālayas could be recognized by the presence of their moraines. The glacial sequence in India is: (1) First Himālayan glaciation, (2) First Himālayan interglacial stage, (3) Second Himālayan glaciation, (4) Second Himālayan interglacial stage, (5) Third Himālayan glaciation, (6) Third Himālayan interglacial stage, and (7) Fourth Himālayan glaciation.

The valley of Kashmir is occupied by Pleistocene deposits, known as *Karewas*, which is composed of boulder gravels and fine sands and clays, occuring in alternating succession. The *Karewas* are supposed to be the surviving remnants of deposits of a lake which intermittently came into existence during the warm interglacial periods of melting ice-sheets and filled the whole valley. The Tatrot and the Pinjor stages of the Upper Siwaliks are comprised within the lower Pleistocene and the boulder-conglomerate stage within the middle Pleistocene by De Terra and others. The first appearance of *Villafranchian* fauna, such

as *Equus*, *Elephas* and *Bos* in the Tatrot-Pinjor stages is regarded as the beginning of the Pleistocene. De Terra has correlated the boulder-conglomerate with the second glaciation, and the Tatrot and Pinjor with the first interglaciation. The appearance of early man in north India is evidenced by the discovery of the earliest artifacts (pre-soan) in north-west Punjab on the upper layers of the boulder fan, which can tentatively be placed towards the end of the second glaciation thus envisaging late date of early man in north India in comparison to Europe and Africa. The second Himālayan glaciation is assumed to be contemporary with the *Mindel* of Europe. The terrace system of Punjab has been correlated with the moraines of the Himālayan glaciation, establishing a useful Pleistocene chronology. Thus the lithicultural horizons in the terrace system within the Pleistocene are dated in terms of the glacial cycle. The climatic correlation of Pleistocene events in the tropical regions of India are based on the regional climatic fluctuations in rainfall and aridity as geologically evidenced in depositional and erosive processes, soil characters and faunal differences. It is characterised by repeated climatic changes of increased precipitation followed by increased aridity. Thus a climatic sequence has been tried to build up correlating the pluvial phases in tropical regions with that of the northern glaciations.

The great changes in the climatic conditions which took place during the Pleistocene epoch, had their manifestations by way of successive changes in warm and cold fauna and flora of different parts of the world. The fauna may be divided into Southern (warm), Northern (cold) and Steppe fauna. Each type of fauna alters and predominates with the change of climate. During the warm phase the kind of animals and plants dominated which could only live appropriately in that phase, while in cold phase other set of animals and plants came into existence which were suited with the particular condition of the climate. The records of these are only preserved by fossilization under some agreeable conditions of the soil. Unfortunately, very little of them belonging to the Pleistocene are traceable. These findings are of great value for the knowledge about the kind of animal

inhabitated in a particular period in the remote past and thereby correctly indicating the general environmental condition of that time. In India, during the lower Pleistocene period the appearance of *Villafranchian* fauna, which is only the demarcating feature between Pliocene and Pleistocene, includes such animals as *Equus*, *Eliphas planifrons*, *Elephas meridionalis*, *Stegodon*, *Bos acutifrons*, *Boselaphus*, *Bubalus*, *Sus hysudricus*, *Rhinoceros sivalensis*, *Hexaprotodonsivalensis*, etc. During the middle Pleistocene period the preponderance of *Elephas nomadicus* (Narbada fauna) and in the late Pleistocene period—wolf, camel, bison and horse are observed. The preserved plant remains are much more rare in comparison to the animal remains, but their study points to more reliable indication of the climatic condition.

The Pleistocene epoch recorded four glacial periods alternating with the interglacial periods, leaving two kinds of deposits and two types of faunas and floras, offering a suitable basis for dating the human cultures in glacial and periglacial areas. For a thorough and reliable reconstruction of the Pleistocene environment, which is marked with the beginning of early man's activity, further geological observations would be necessary for the knowledge of the Great Ice Age in India.

REFERENCES

Brooks, C.E.P — *Climate Through the Ages*. London. 1950.

De Terra, H. and Paterson T.T. — *Studies on the Ice Age in India and Associated Human Cultures*. Washington. 1939.

Krishnaswami, V. D. — Stone Age India. *Ancient India*. No. 3. Delhi. 1947.

Leakey, L.S.B. — *Adam's Ancestors*. Fourth Edition, London. 1953.

Sen, Dharani. — Lower Palaeolithic Culture-Complex and Chronology in India. Presidential Address. *Proceedings of the XLI Indian Science Congress*. Part II. 1954.

Simpson, C.G. — The Climate During the Pleistocene Period. *Proceedings of the Royal Society of Edinburgh*. 1929–30.

Zeuner, F.E. — *Dating the Past*. London. 1950.

PRATIBHĀ

(INTUITION IN INDIAN THOUGHT)

K. Guru Dutt, I.A.S. (Retd.)

PRATIBHĀ IN THE DARŚANAS

I

Pratibhā, in Sanskrit, stands for an idea or a group of ideas the understanding of which is essential for the appreciation of Indian thought in the right perspective. The word did not become a common technical term at any time, and is not much used in the schools of classical philosophy (*Darśanas*) excepting to some extent in the Yoga and Kashmir Śaiva systems. In regard to Sanskrit terminology, it has, however, to be remembered that even in Indian scholasticism, notwithstanding the (later) predilection for method and classification, the terms never acquire the rigidity of Latin "termini" fixed limits. As Dr. Betty Heimann has pointed out, such fixation sterilizes potentiality of meaning; and has been repugnant to the Indian temperament. The word *Pratibhā* naturally found greater favour in literary and poetical theory than in philosophy. The well-known definition of *Pratibhā* as intuition (*Prajñā*) [1], characterised by the spontaneous upsurge of novel expression is attributed to Bhaṭṭa Tauta from whom Abhinavagupta, the celebrated Kashmiri philosopher and *Ālamkārika*, studied poetics. Here, *Pratibhā* is practically equated with literary genius, and is often contrasted with erudite effort (*Vyutpatti*). The recognition of *Pratibhā* as an aspect of *Prajñā* is also noteworthy.

Etymologically, the word is derived from the root *BHĀ*, to shine, be bright or luminous; which as a feminine noun means light, brightness or splendour. The prefix *PRATI*— has many uses, but in contexts like this it signifies a turning back, corresponding to what is expressed by the Latin *RE*,—implying a certain counter-tension, a simultaneous forward and backward movement. The nearest equivalent of *Pratibhā* would thus be "reflection". Actually, in its most dessicated form, the word does stand for a reflection or an image, a mere appearance. In its full amplitude, it means light or splendour, first literally, and

1. *Prajñā nava-navonmeṣa-śālinī pratibhā matā.*

then metaphorically—the light of the intellect and understanding, brightness of conception and imagination, in one word—genius. In usage, the word carries nuances of meaning, ranging from suitableness and agreeableness at one end, to audacity and impudence at the other. In connection with the outline meaning of *Pratibhā* as bare perception, it is interesting to note that the term "aesthetic" is derived from a Greek word meaning "to perceive", and that by gradual steps it came to be restricted to the arts. In the present paper, an attempt will be made to examine the bearings of the main idea involved in the word *Pratibhā* and its affiliations, philosophic and literary.

It is in the *Yoga Sūtras* that the term appears in its specialised significance. But it is preferable to make a start with the grammarians (*Vaiyākaraṇis*) who, drawing their inspiration from the Veda itself, took the idea most seriously and explored all its reaches. Later on, their views were taken up by the Śākta Tantra, and the Trika system of Kashmir and developed in all their implications. In India, grammar was not merely an academic side-line, but was a recognised school of philosophy (*Darśana*) in its own right. It had even a unique status, being considered the fifth Veda [2] and the key to the understanding of the other four. It is best studied in the earliest and perhaps the most difficult work on the subject: the *Vākyapadīya* of Bhartṛhari, one of the most mysterious and intriguing figures in the entire range of Indian thought. But, as usual, he does not set out as the originator of a new system; he claims to be only the exponent of tradition (*Āgama*). His work is a verse treatise which in three books deals with the philosophy of speech, and in doing so displays a thorough mastery of contemporary philosophical dialectic. According to the *Vākyapadīya*, *Pratibhā* is the very basis of all understanding. It operates at different levels and can be accounted for only on the assumption of impresssions acquired during previous births: *Pūrva–vāsanā* (or *Saṃskāra*). It underlies all activity (*Sarva vyavahāra yoniḥ*), and determines the course of conduct (*Iti-kartavyatā*) being responsible for evolution (*Pravṛtti*) as well as involution (*Nivṛtti*). It is effortless (*Ayatnajā*)

2. *Pancamaṃ vedānām vedaḥ.*

and verified in common experience (*Pratyātma-vṛtti siddhā*). On it depends the behaviour of even birds and beasts (*Tiraścām api sambhārāḥ*), being at this level identical with instinct. It is however continuous with the highest manifestations of intelligence, thus recalling the doctrine of the Upaniṣads [3] which posits the identity of the vital force (*Prāṇa*) and intelligence (*Prajñā*). This comprehensive faculty may, for want of a better equivalent, be called 'Intuition'. Although this at once brings to mind Bergson's notion of intuition as the development of instinct, still it must not be lost sight of that in Indian usage, the term *Buddhi* signifies simultaneously intellect, the discriminative and determinative reason, and intuition. No sharp distinction is ever drawn between the functions of intellect and intuition. It would appear as if Bergson in emphasizing this distinction, is merely underlining an inherent tendency of Western thinking.

On the other hand, when the Indian says *Buddhi*, he is thinking globally of a faculty in which intuition and intellect so-called blend inextricably. It may be categorically stated that there is no Indian term for intellect in the limited sense so much in vogue in European thought. Nor is there any exact equivalent in Sanskrit for that abstract concept which figures so largely in Western speculation, *viz.* Reason.

To return to our grammarians, all understanding of speech is the direct manifestation of *Pratibhā* through the use of words. The meaning of a sentence or proposition is grasped or intuited as a whole, and almost independently of the individual words, although as Puṇyarājā the commentator of *Vākypadīya* concedes, the meanings of the words (*Padārthas*) largely help in the revealing of the total unitary sense, which is itself *Pratibhā*, and is the sense abiding in the intelligence : *bauddhārthasya vācyatvam.* This experience is self-certifying, and is the guiding principle in all activity (*Pravṛtti*). It is its own proof: *Pramāṇa.*

Six different types of *Pratibhā* are mentioned in the *Vākyapadīya*, according as they arise from innate character (*Svabhāva*) which may itself be the result of past *Karma* (*Adṛṣṭa*), present

3. Cf. *Kauśītaki Upaniṣad*: *Prāṇo'smi prajñātmā* (III. 1)

conduct (*Caraṇa*), practice (*Abhyāsa*), concentration (*Yoga*), or any special cause. *Pratibhā* in essence seems to be identical with the *Śabda-tattva* (or *Sphoṭa*: the unique contribution of the grammarians) from which the whole of experience is derived. It is said to operate at three levels: that of articulated and audible speech (*Vaikharī*) with total separation between the word (*Pada*) and thing signified (*Artha*), often designated *Vācaka* and *Vācya*; then the *Madhyamā* stage located in the heart or *Buddhi* where *Vācaka* and *Vācya* co-exist; and lastly the root (*Paśyantī*) of speech barely characterised by the urge towards expression which is consistent with absolute homogeneity. The example usually given is of the peahen's egg, the clear fluid in which holds the potency for the later manifestation of colours. *Paśyantī* and *Pratibhā* are apparently interchangeable terms. Puṇyarāja speaks of *Paśyantyākhyām pratibhām.*[4] Elsewhere he says that *Pratibhā* alone is that luminous consciousness which is the source of the sacred knowledge embodied in the Veda:[5] *Bhagavatī vidyā viśuddha-prajñā pratibhākhyā.* Although in the first instance a natural gift, *Pratibhā* is capable of being cultivated; and this leads on to the means of such cultivation known as *Yoga.*

II

Although the Yoga system is but one among the six orthodox *Darśanas*, it occupies a unique position among the Indian disciplines; and even provides the link between the orthodox (*Āstika*) Darśanas and the heterodox (*Nāstika*) ones like the Jaina and Bauddha. This is fully in keeping with the root meaning of the term which signifies primarily "union". Metaphysically also it stands for an ideal consciousness in which, as the *Vijñāna Bhairava*[6] puts it, the subject and the object merge: *Samādhi Prajñā*, of which the penultimate stage is *Pratibhā.* This ideal dominates the whole of regenerate life. It was the inspiration of art, and the

4. On *Vākyapadīya* I. 14.
5. *Ibid.* II. 193.
Anādi nidhanam brahma śabdatatvam yad akṣaram
Vivartate'rtha bhāvena jagataḥ prakriyā yataḥ
6. *Grāhya grāhaka samvittih sāmānyā sarva dehinām,*
Yogimām tu viśeṣo'yam sambandhe sāvadhānatā.

culmination of life to which statesmen and emperors looked forward. What Kālidāsa said of the scions of the royal house of Raghu (*Yogenānte tanu-tyajām*) was what had been carried out in real life by mighty monarchs like Chandragupta Maurya before, and would be done by men like Vidyaraṇya later. Our concern is with the practical side of Yoga, and not so much with the scheme of 24 categories which it shares with the Sānkhya. Even the Vedānta which refutes the metaphysics of the Yoga, treats its technique with respect.

In this aspect, the *Yoga* is empirical and scientific. Its findings are the result not of speculation or inference but of actual observation after experiment in the psychosomatic field. *Sādhanā* (effort) led to *Siddhi* (accomplishment or achievement). *Siddhi* is generally taken in the sense of supernormal attainment. That such *Siddhi* was possible is the net conclusion of Yoga. This is based on direct experience and is something which cannot be argued away on *a priori* grounds. The ordinary intellectual powers are found inadequate for accounting for these phenomena, which are revealed, as it were, in a flash of light, a revelation characterised by immediacy and freshness. This flash is *Pratibhā*, but is often referred to as *Prajñā* or *Samādhi Prajñā*. It is noteworthy that *Sādhanā* is not held to produce *Siddhi*; its function is merely to remove obstacles in the path, so that the innate faculty might be revealed.[7] As a specific example, it may be mentioned that it is stated that breath-control (*Prāṇāyāma*) operates by attenuating the veil which covers up the innate light (*Tatah kṣīyate prakāśāvaraṇam*)[8]. It must be added that the term *Siddhi* is used in two distinct senses: the lower, in the shape of powers like telepathy and clairvoyance, and the higher, which is the releasing knowledge (*Tāraka jñāna*).

It is usual to speak of the lower *Siddhis* in the plural, and of the higher as *Siddhi* in the singular. Actually, *Siddhis* are said to be the chief obstacle in the path of *Siddhi* and the seeker after

7. Yoga Sūtra : iv.3.
8. *Ibid.* ii.52.

release is distinctly warned against them[9]: Now, *Pratibhā* is the bridge between the two. All the *Siddhis* flow from *Pratibhā*: *Pratibhādvā sarvam* (iii. 33). All the phenomena perceived through the senses can be produced through *Pratibhā* solely (iii. 36). On the other hand, *Pratibhā* is the penultimate knowledge which precedes final release, like the effulgence of dawn which announces sunrise. It has been described as the " vision of the many in the mirror of the One." It is direct and unique perception, immediate and distinct from all mediate knowledge whether verbal or inferential[10] (i. 49). It derives from prescience and not from traditional instruction; and is marked by simultaneity (freedom from succession) and universality of scope. It is at once faculty and act: *Ṛtambharā tatra prajñā* (i. 48). It will thus be seen that *Pratibhā* is a key-concept in the Yoga system, whose crucial importance cannot be realized at first sight by any estimation of the space devoted to it in the texts: a point which cannot be sufficiently stressed in regard to Indian studies.

The place of the concept of *Pratibhā* in the other *Darśanas* may now be briefly examined. First in order comes the *Nyāya-Vaiśeṣika*. Its general standpoint, as is well known, is realistic. It starts from every-day experience, like science. For it, observation (*Pratyakṣa*) and inference (*Anumāna*) are the principal canons of valid knowledge. But the existence of a higher form of knowledge is admitted. This can be acquired by effort and results in the vision which characterises the *Ṛṣi*: hence it is called *Ārṣa-jñāna*, although the term *Pratibhā* is used very occasionally in its technical sense. The *Vaiśeṣika Sūtra* (9, 12, 13) explains its supersensuous character and associates it with *Siddha-darśana*. The commentator points out that *Ārṣa-jñāna* has not been treated separately in the *Sūtras* because of its inclusion in '*Yogī pratyakṣa*'. Jayanta in his *Nyāya-manjarī* recognises '*Yogī-pratyakṣa*' as a form of *Pratibhā*, where the *Yogī* sees every thing simultaneously by the one-pointed mind.[11] He seeks, although

9. *Te samādhāv upasargāh vyutthāne siddhayah* (iii. 37).
10. *Śrutānumāna prajñābhyām anyaviśayā viśeṣārthatvāt.*
11. *Yugapad ekaiva buddhyā dṛkṣyanti sarvatra sarvān arthān yoginah.*

somewhat arbitrarily, to distinguish between *Pratibhā*, the flash of intuition which ordinary individuals (women mostly) experience in daily life, and that which arises in the mind of the *Yogī*. But both appear to be but facets of the same faculty, one developed merely by *Adṛṣṭa*, and the other by practice (*Abhyāsa*) as pointed out long previously by Bhartṛhari. A similar distinction is drawn in the *Yoga Sūtras*: *Bhava-pratyaya* and *Upāya-pratyaya*. The differentiation between the stages of seeker after union (*Yunjāna*) and the adept (*Yukta*) made by the *Yoga Sūtra* is utilised by Viśvanātha Nyāyapancānana in his *Bhāṣāpariccheda* when he makes out the adept or master's vision as universally valid: *Yuktasya sarvadā mānam*. Pancānana Tarkaratna in his commentary on the *Upaskāra* associates *Ārṣajñāna* with the *Yukta-yogin*, and *Siddhadarśana* with the *Yunjāna-yogin*. All these forms are comprehended in the concept of *Pratibhā*.

The *Pūrva-mīmānsa*, however, takes up a wholly rationalist position and admits only *Upāya-jñāna* as the impetus to conscious action, in opposition to the grammarians who hold that *Pratibhā* is unerring as a means of valid knowledge [12]. The very possibility of omniscience or even mystic experience is denied by the Mīmāmsakas, *e. g.* Kumārila, who assert that the postulate of an all-knowing being is superfluous on account of the eternality of the Veda [13]. Some of these arguments have been met by Jayanta in his *Nyāya–manjarī*. The Mīmānsaka position is thus seen to be exceptional.

It may be said that as a whole the Vedanta tacitly recognises the doctrine of *Pratibhā*, although it is seldom named in the literature of Advaita. For this reason Sureśvara's reference to it in his *Vārttikā* on the *Taittirīya Upaniṣad* [14] is of special interest. He says that for the seeker after release who is assiduous in the performance of the prescribed rituals, the liberating knowledge reveals itself, and he gives the instance of Triśanku. Śankara relegates all this to the region of the phenomenal, by saying that

---

12. *Pramāṇebhyo'pi sāmarthyātiśayam pratibhāyāh.*
13. *Āgamasya ca nityatve siddhe tatkalpanā vṛthā.*
14. *Ārṣam ca prātibham jñānam āvirbhavati mokṣadam.*

it is only through cosmic nescience that omniscience could be attributed to the Supreme Being. It may be said that the denial of the reality of *Śakti (Pratibhā,* mediating *Logos)* and with it of personality or self-consciousness to the Ultimate verity is the central core of Śankara's teaching. But Rāmānuja and his predecessors as well as Śrīkaṇṭha and the later commentators admit *Śakti*. Before concluding this section, it may be added that in commenting on the *Brahma-sūtra* (II.1.3)[15] which claims that the arguments refuting the Sānkhya position apply automatically to the *Yoga* also, the commentators usually add that this applies to the ultimacy of the categories and not to the value of *Yoga* as a discipline. As we have seen, however, *Pratibhā* is a concept which is independent of the categories.

(To be continued)

15. *Etena yogaḥ pratyuktaḥ.*

THE BUDDHA'S FIRST DISCOURSE*

PROFESSOR S. K. RAMACHANDRA RAO

10. (v) *sammā ājivo* ;

Right livelihood ;

This principle is said to have been enunciated by the celebrated leader of the Ājīvika sect, Makkhali-Gosāla, who was a senior contemporary of the Master.

'Cleansing' (*vodāna*) is, according to the commentaries, the essential characteristic of this constituent of the Eight-fold Path. Proper means of earning a living preserve the serenity of the mind and purity of life. In terms of 'refraining' (*virati*), it is four-fold refraining from earning wrong livelihood: (a) by evil deeds (*duccaritamicchājīvā*—); (b) by effortless acquisition of wealth by gifts and offerings (*anesana*–); (c) by trickery, deception, etc. (*kuhanādi*–); and (d) by prophesying, palmistry, etc. (*tiracchāna-vijjā*–).

The commentaries further explain the items included under (a) and (c). Evil deeds pertaining to body are threefold: taking life, taking what is not given, and improper sex behaviour. 'Taking life' or killing becomes evil when the being whose life is taken is priorly alive, when the person who takes life knows that it is a living being, when he has the intention to kill, when he indulges in an act calculated to injure or to kill, and when the object of this act is actually dead as a result of his action. 'Taking what is not given' (=stealing) becomes evil when what is thus taken belongs to some one else, when the person who takes it knows that it belongs to another, when he has the intention to steal, when he indulges in an act calculated to appropriate the object to himself, and when the object is actually appropriated by himself. 'Improper sex behaviour' becomes evil when the other person is either a man or a woman, when there is an intention to indulge in intercourse with that person, when there is a physical act of intercourse, and when there is an enjoyment thereof.

---

*Continued from Vol, LII page 30.

Evil deeds pertaining to speech are fourfold : falsehood, slander, harsh speech, frivolous talk. 'Falsehood' becomes evil when what is uttered is untrue, when there is an intention to deceive another person, when there is an actual effort in this direction, and when the other person understands what is uttered (and is thus deceived). 'Slander' becomes evil when there are persons who are different, when there is an intention to bring about a rift between them, when there is an effort in this direction, and when the person who listens to the slander understands what is uttered. 'Harsh speech' becomes evil when a human being is abused, when there is the emotion of anger, and when there is an actual employment of abusive words. 'Frivolous talk' becomes evil when there is an intention to indulge in talk which one knows results in no good to anyone, and when there is an actual indulgence in this talk. (*Maggañgadīpanī*),

This constituent also includes trading and trafficking in weapons of warfare, living beings, animals for slaughter and food, intoxicants and poison (*Anguttara-Nikāya*, 4th Paṇṇāsaka Upāsakavagga, Vāṇijjasutta).

10. (vi) *sammā vāyāmo* ;

Right exertion ;

The word '*vāyāma*' indicates effort (*padhāna*), arousal of will (*chanda*) and energy (*viriya*) so as to hold the mind in grip (*cittam paggaṇhāti*). The commentaries mention four exertions : avoidance (*samvara*), elimination (*pahāna*), cultivation (*bhāvanā*) and preservation (*anurakkhanā*). 'Avoidance' refers to the effort in making it impossible for the unwholesome states of mind which are as yet un-aroused to arise (*anuppannānam pāpakānam akusalānam dhammānam anuppādāya –*). 'Elimination' refers to the destruction of the unwholesome states of mind which are already aroused (*uppannānam—pe—pahānāya –*). 'Cultivation' is the development of wholesome states of mind which are as yet un-aroused (*anuppannānam kusalānam dhammānam uppādāya –*). 'Preservation' is the effort involved in making the wholesome states of mind, already aroused

stay, multiply, grow and get perfected (*uppannānam—pe—ṭhitiyā, vepullāya, bhāvanāya, paripūriyā-)*.

'Avoidance' as an exertion is essentially restraining the sense functions; while 'elimination' is with regard to lust, avarice and so on. 'Cultivation' is the development of the thirty-seven 'factors of enlightenment' (*bodhipakkhiyadhammā*), whereas 'preservation' is the maintenance of spiritual attainments (such as the favourable objects of concentration) so as to attain complete emancipation.

The distinction between 'unwholesome' (*akusala*) states and 'wholesome' (*kusala*) states is drawn thus: the former lead to constant anxiety and moral depravity while the latter bring about tranquility and make for uplift and spiritual progress.

10 (vii) *sammā sati*;

Right mindfulness;

The Ven. Ledi Sayadaw defines *sati* as "constant mindfulness in good things so as not to forget them" (*Vipassanādīpanī*, English translation by U Nyāṇa). Its characteristic is 'arousal' (*upaṭṭhāna*), and its function is to eliminate the tendency for unsteadiness in mind and to settle it stably in a chosen object of meditation. It involves an effort to prevent the object from lapsing into oblivion.

This constituent usually takes the form of meditative practices. The old texts enumerate as many as forty subjects for such meditative practices (*kammaṭṭhānas*); a complete account of these subjects is given in Buddhaghosa's *Visuddhimagga*. The commentaries group the subjects under four heads: arousal of mindfulness with regard to bodily processes (*kāyesu*), with regard to feelings and sensations (*vedanāsu*), with regard to mental processes (*citte*) and with regard to mental contents (*dhammesu*).

The arousal of mindfulness involves bodily energy (*kāyika-viriya*) inasmuch as physical discipline regarding posture, duration, etc. forms a necessary part of all meditational practices;

mental energy (*cetasikaviriya*) is also involved inasmuch as there is in meditation an alert and intense application of mind counteracting langour, drowsiness and distraction.

10 (viii) *sammā samādhi*;

Right concentration;

The word 'samādhi' is explained in *Kathāvatthu* thus: "It is the establishing of consciousness exclusively and voluntarily on any single object". Buddhaghosa adds that it is to establish the mind and mental processes evenly (*samam*) and rightly (*sammā*). More specifically, *samādhi* refers to the concentration of mind which is already wholesome and purified (*kusalacitt'ekaggatā*).

Its essential characteristic is 'absence of distraction' (*avikkhepa*); its function is to 'establish well' (*samādhāna*). It presupposes meditational practices and attainments. The commentaries furnish the analogy of one being able to read well only when he is fully conversant with the alphabets. It is for this reason that it is enumerated as the final constituent of the Eight-fold Path.

There are four concentrations corresponding to the four trance stages in the spiritual escesis of tranquility (*samathajhānasamādhi*).

The first two constituents belong to the wisdom-group (*paññākkhanda*), the next three to the virtue-group (*sīla*–) and the last three to the concentration-group (*samādhi*–). The evil tendencies lying dormant in the personality waiting for opportunity to express are suppressed by the first group; the tendencies which prompt transgressions are eradicated by the second group; and the subtle tendencies whose activity is confined to the mind are controlled by the third group.

11. *ayam kho, bhikkhave, majjhimāpaṭipadā–pe–nibbāṇāya samvattati.*

11. *This then, O monks, is the middle path–(as before)–to nibbāṇa.*

12. (a) *idam kho, bhikkhave, dukkham ariyasaccam*:

12. (a) *This, O monks, is the noble-truth of Suffering*:

Having enumerated the constituents of the Eight-fold Path the Master proceeds to furnish the theoretical justification for

this Path. The formulation of the four noble-truths is the real theme (*paṭiniddesa*) of the discourse, for they were the special subjects of the Buddha's teaching (*sāmukkamsika-desanā*).

Mahāvastu and *Lalitavistara* versions introduce before this enumeration of the four noble-truths the statement: "*Catvāri khalvimāni, bhikṣavo, āryasatyāni, katamāni catvāri?*" ("These four, O monks, are the noble-truths; which four?")

Why are the truths called 'noble'? It is because the noble ones such as the Buddha discovered them. Alternately, they are 'noble' because they are beyond dispute (*avisamvādakāni*). Or simply, the word '*ariyasaccāni*' means '*ariyassa saccāni*' ('the truths of the Noble One, namely the Buddha'). The employment of the adjective '*ariya*' distinguishes these four truths from other truths such as the verbal truth (*vācāsacca*), active truth (*viratisacca*), ideological truth (*diṭṭhisacca*) and absolute truth (*paramatthasacca*).

Both Buddhaghosa and Upatissa explain that the four noble truths are to be understood in eleven ways (*ariya-sacca-upāyā*): by their word-meanings (*vacanatthato*), by their several characteristics (*lakkhaṇato*), by the order of their enumeration (*kamato*), by their functions (*samkhepato*), by similes (*upamāto*), by their distinctions (*paricchedato*), by their number (*gaṇanāto*), by their unity (*ekattato*), by their variety (*nānattato*), by their classification (*kamavitthārato*) and by their inclusions (*samgahato*).

The first truth formulates the positive existence of suffering. The word 'dukkha' is interpreted by Buddhaghoṣa as composed of '*kucchita*' ('bad') and '*tuccha*' ('mean'). Its characteristic is said to be 'trouble' (*bādhana*), and essence 'torment' (*santāpana*); it is further said to be the mainspring of all action.

Paṭisambhidhāmagga, which is an analytical treatise included in the 'Sutta-piṭaka' collection, mentions four characteristics by which 'suffering' can be identified: Oppression (*pīlana*), production by a combination of causes (*samkhata*), incessant burning or torment (*santāpa*), and change (*vipariṇāma*).

'Suffering' is classified into two broad groups (a) Suffering dependent on objects (*vatthudukkha*), such as birth, death, association with the unpleasant, dissociation from the pleasant, etc, (b) Suffering which is entirely subjective (*sabhāvadukkha*) such as misery, lamentation, depression, etc. (*Vimutti-magga, XI, 2*).

12 (b) *jāti pi dukkha; jarā pi dukkhā; vyādhi pi dukkhā; maraṇam pi dukkham; appiyehi sampayogo dukkho; piyehi vippayogo dukkho; yampicham na labhati tam pi dukkham.*

12 (b) *Birth is suffering; ageing is suffering; illness is suffering; death is suffering; union with the unpleasant is suffering; separation from the pleasant is suffering; not to get what one wants is suffering.*

Vibhañga explains 'birth' as 'being born in particular groups of living beings', 'coming into being' (*abhinippatti*), 'descent into the womb' (*okkanti*), 'appearance of aggregates' (*khandānam pātubhāvo*). What birth really means is not the formation of the individual being as a whole, but the arising of the groups of existence and the appearance of organs (*Sammohavinodanī*).

'Ageing' is 'decay' (*jīraṇatā*), 'becoming toothless, grey-haired and wrinkled'. It is the failing of the vital forces and the wearing out of the sense-organs. It is a condition when life is being eaten up.

'Death' is the 'breaking up' (*bhedo*), 'disappearance of the groups of existence' (*antaradhānam*), 'casting away', 'cessation of the vital force' (*jīvitindriyassa-upacchedo*).

'Union with the unpleasant' is characterised by 'trouble to the mind' (*cittavighātaka*). *Vibhañga* mentions six classes of sense-objects which are undesirable, disagreeable and not appealing to mind.

'Separation from the pleasant' is characterised by 'production of grief' (*sokuppādana*). *Vibhañga* mentions six classes of of sense-objects which are desirable, agreeable and appealing to mind. This is omitted from the *Mahāvastu* reading.

'Not to get what one wants' ('even after striving for it' *paryesanto*, is added in the *Mahāvastu* and *Lalitavistara* recensions) is characterised by 'striving for the object' (*tappariyesana*) and the 'not getting' (*appatti*).

12 (c) *samkhittena, bhikkhave, pañc'upādānakkhandā dukkhā.*

In brief, O monks, the five-fold grasping aggregates are suffering.

The five aggregates (*khandas*) which cling to the transient ego-feeling and thus reveal the image of an enduring personality are corporeality (*rūpa*), feeling–sensation (*vedanā*), perception–conception (*saññā*), organisational processes (*samkhāra*) and consciousness (*viññaṇa*). The commentaries explain that even as the fire clings to the faggots, or the fruits and flowers cling to the tree, the above mentioned factors 'birth', 'ageing', 'death,' etc. cling to these five aggregates.

13. *idam kho pana, bhikkhave, dukkhasamudayam ariyasaccam; yāyam taṇhā ponobbhavikā, nandirāgasahagatā, tatra-tatrābhinandinī, seyyathīdam kāmataṇhā, bhavataṇhā, vibhavataṇhā.*

This then, O monks, is the noble-truth of the origination of suffering—this craving which is recurrent, associated with enjoyment and attachment, and which revels here and there: to wit—sense–craving, individuality–craving and annihilation–craving.

This is the second noble-truth, dealing with the arousal of suffering from the remnants of the breeding factors (*avasesapaccayasamāyoga*). 'Origination' is defined by the Ven. Ledi Sayadaw thus: "cause of ever continuing this psychophysical process of existence" (*Saccadīpanī*). Its characteristic is to 'produce', to 'maintain continuity'. Whatever in the world is dear (*piyarūpam*) and pleasant (*sātarūpam*) engenders craving. This craving is described as recurrent, that is to say, causing renewal of existence, leading back to birth, conditioning re-birth (vide, *Visuddhimagga*, 16, 61). The sanskrit for 'ponobbhavikā' is given as '*paunarbhavikī*'

Further, craving is described as 'revelling here and there'. Buddhaghosa explains that wherever there obtains the notion of self (*attabhāvo*) there does craving revel.

The craving is analysed into three broad types. The first type is *kāma-taṇhā*, craving for sensual satisfactions. The second is *bhava-taṇhā*: '*bhava*' means individual existence, and craving for it implies the wrong outlook of permanence (*sassataditthi*). The third is *vibhava-taṇhā*, where '*vibhava*' means the opposite (*vi-*) of individual existence, namely, individual annihilation. This signifies a belief in the wrong outlook of non-becoming (*ucchedadiṭṭhi*), mentioned in the *Brahmajālasutta*. Where *bhavo* is found, its opposite *vi-bhavo* also is found (*Buddhavamsa*, II, 1-27).

The mention of the three types of *taṇhā* occurs only in the *Mahāvagga* version of the Discourse.

14. *idam kho pana, bhikkhave, dukkhanirodham ariyasaccam, yo tassā eva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo, mutti, anālayo.*

This then, O monks, is the noble-truth of the Elimination of suffering—which is the complete and dispassionate suppression of this craving, forsaking, renunciation, liberation and freedom.

This third noble-truth formulates the cessation (*atthagama*) of the phenomenon of suffering. The expression '*nirodha*' means '*samudayanirodha*'. The characteristic of this truth is 'calm' (*santi*); its function is to render the individual free from the worldly snare (*nippapañca*). Metaphysically, this is the same as *Nibbāṇa* (*Visuddhimagga*, p. 355).

The suppression of craving here is 'complete', that is to say, without leaving any traces or remnants whatsoever (*anusaya-mugdhānato*). If when a tree is cut the roots are left, the tree will sprout again; even so if any remnants of craving are left, suffering will surely sprout from that source. The compound '*virāga-nirodha*' is interpreted by Buddhaghosa as '*virāgena nirodha*' ('suppressed by dispassion').

The 'renunciation' refers to the abandonment of illusions (*maññita*), egotism (*ahamkāra*), selfishness (*mamimkāra*), and proclivities of pride (*mānānusaya*). (vide, '*Vacchagottasutta*' in *Majjhima-Nikāya*). This is known as non-grasping (*anupāda*). It is interesting to note that the Sanskrit restoration of the Tibetan

Kānjūr version (Mdo XXX) would read '*paṭinissaggo*' as '*prati-parivṛttih*'.

'Freedom' is doing away with desires, it is non-attachment with craving. The expression '*an-ālaya*' signifies 'not giving room' to craving. The Kānjur version qualifies '*anālaya*' as '*muktāvanālayah*' which is traditionally interpreted as "not having indolence with regard to doing away with desire", that is to say, energetic activity with regard to liberation (Aiyaswami Sastri, *op. cit.*)

15. *idam kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam! ayam eva ariyo aṭṭhañgiko maggo; seyyathīdam: sammādiṭṭhi —(pe)—sammāsamādhi.*

This then, O monks, is the noble-truth of the Path leading to the elimination of suffering. It is the same as the Eight-fold Path; to wit —Right Views—(as before)—Right concentration.

This is the fourth noble-truth formulating a method for the attainment of the third noble-truth. Buddhaghosa points out that *Nibbāṇa* (which is the *nirodhasacca*) is not phantasy like the horns of a hare (*sasavisāṇa*), but is something that can be attained by following a method (*upāyena upalabbhanīyo*) and this method is the eight-fold path detailed above.

The path is characterised by the following functions, accord-to *Paṭisambhidāmagga*: leading to deliverance (*niyyāna*), causing the attainment of worth or Arahattā (*hetu*), helping realisation of the four noble-truths (*dassana*), and enabling one to overcome the three-fold craving and thus to attain mastery over oneself (*ādhipateyya*).

These are the four noble-truths: Suffering, (*dukkha*), Origination (*samudaya*), Elimination (*nirodha*) and Method or Path (*paṭipadā* or *magga*). They are only four, neither less nor more, because they are comprehensive, and it is not possible to think of another (*aññassa asambhavato*). They are arranged in terms of: (*a*) to be known; to be overcome; to be realised; and to be developed (*pariññeyya; pahātabba; sacchikātabba; and bhāvetabba*); (*b*) subject of craving; craving; supression of craving; and the

way of suppressing craving (*taṇhāvatthu ; taṇhā ; taṇhānirodha ;* and *taṇhānirodhupāya*) ; (*c*) establishment (in *samsāra*) ; inclination to this estabishment ; abandoning this establishment ; and the way to abandon this establishment (*ālaya ; ālayārāmatā ; ālayasamugdhāta ;* and *ālayasamugdhātakupāya*).

The commentaries describe the truth of suffering as name-and-form (*nāmarūpa*), the truth of Origination as Ignorance, craving for existence (*avijjā, bhavataṇhā*), the truth of elimination as the abandonment of this (*pahāna*) ; and the truth of path as tranquility, insight (*samatha, vipassanā*). The truth of suffering is a composite constituted by wholesome, unwholesome and neutral factors (*kusalākusalābyākata*), the truth of Origination is unwholesome (*akusala*), the truth of elimination is neutral (*abyākata*) and the truth of Path is wholesome (*kusala*).

Here ends the formulation of the four noble-truths which constitute the discovery of the Master, and which form the foundation of his gospel. The master then proceeds to narrate the application of these truths in his own life ; he enunciates briefly how these truths dawned on him and made him 'the entirely enlightened one'.

16. *idam "dukkham ariyasaccam" ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

"Suffering is a noble-truth"—thus, O monks, my eye was opened to those operations which I had not understood before ; judgment arose, knowledge arose, intuition arose, vision arose.

Till the moment of enlightenment, the Master had not understood the phenomena aright ; his vision was blurred by the worldly processes. Now there was the attunement of the mind in conformity with the real principles.

The Sanskrit restoration of the Tibetan version (Kānjūr Mdo XXVI) as well as the text of the (*Mahābhiniṣkramaṇa-sūtra*) has a variant reading '*pūrvam aśruteṣu dharmeṣu yoniśo manasikārāc cakṣur udapādi, jñānam, vidyā, buddhih, bodhir udapādi.*' The expression '*yoniśo manasikārāt*' is alternately read as '*yoniśo manasikurvatah*'.

17. *tam kho pan'idam "dukkham ariyasaccam pariññeyyam" ti me, bhikkhave, pubbe–(pe)–āloko udapādi.*

"Suffering is a noble-truth that is to be understood"—thus, O monks, my eye was opened—(as before)—vision arose.

If the preceding statement enunciates the truth (*sacca*), this statement enunciates the task (*kicca*).

18. *tam kho pan'idam "dukkham ariyassaccam pariññātam" ti me, bhikkhave—(pe)—āloko udapādi.*

"Suffering is a noble-truth that was understood (by me)"—thus, O monks,—(as before)—vision arose.

This statement enunciates the accomplishment (*katam*) of the first noble-truth. Truth, the task of understanding it, and the fact of having understood it—these are the three aspects of the truth of suffering. The truth was revolved in the Master's mind thrice (*ti-parivaṭṭam*), that is to say, it was considered by him in its three aspects.

Now follows the second truth in its three similar aspects :

19. *idam "dukkhasamudayam ariyasaccam" ti me bhikkhave–(pe)—āloko udapādi.*

"Origination–of–suffering is a noble-truth"—thus, *O monks —(as before)—vision arose.*

20. *tam kho pan'idam "dukkhasamudayam ariyasaccam pahātabbam" ti me bhikkhave—(pe)—āloko udapādi.*

"Origination–of–Suffering is a noble-truth that must be cut off" —thus, O monks—(as before)—vision arose.

The expression '*pahāna*' ('*to cut off*') signifies uprooting (*ucchinnamūla*), like the falling down of a palm tree. When cut off thus, further sprouting is made impossible (*anabhāvakatam =pahīnam*); the entity is deprived of separate existence (vide) *Anguttara-nikāya*, '*Trika–nipāta*', 33).

(*To be continued*)

BIBLIOGRAPHY ON INDIAN MEGALITHS*

K. S. RAMACHANDRAN

C

CALDWELL, R. Ind. Ant. Vol. VI, pp. 81–83, 1877.

Explorations at Korkei and Kayal.

Korkei

The author who excavated here found among other things, a few sepulchral urns. These "mysterious" sepulchral urns, eleven feet in circumference contained a complete set of entire human bones including a perfect skull.

Excavations at Kayal

Gives an account of the discovery of sepulchral urns and their contents. A couple of these were also found at Maramangallam. [30]

CALDWELL, R. Ind. Ant. Vol. VI, pp. 279-280, 1877.

Sepulchral urns in Southern India.

The author recounts the discovery of urns at Korkei and Ilanji giving a full account of their contents, *viz.* pots, bones, etc. Pots according to Dr. Hunter of The Madras School of Arts were non-glazed but polished. The idea current was that these urns were *Samana* (Jain) vestiges. The popular belief that old people when dimunated by age were put into urns with food and provision and buried alive is also mentioned. The author also gives the derivation of 'Madamadakkattali' by which these urns are known, in Tamil. The people buried were not pygmies and were comparatively civilized. These are found in the Tinnevelly and Madura Districts, and southern parts of Travancore, *i.e.* on both sides of the Southern Ghats.

CAMMIADE, L. A. MAN: Vol. XXX, No. 135, 1930.

Urn burials in the Wynaad, Southern India.

(1) Sultan's battery site situated on the rounded top of a low hill overlooking the Calicut-Mysore main road. On the site are

*Continued from Vol. LII page 44.

the police station and Travellers' Bangalow. (2) Between mile stone 10/7 and 11/0 on the Kaniyambetta Minangadi road urns are seen actually on the road and in the drain. (3) Between 12 milestone and 11/7 on Manantoddy-Vayattiri road one mile north of Kinayambetta Travellers' Bungalow and two miles south of Panamaram river the site covers an area of about two acres. (4) Kandatham Vayil, eleven miles two furlongs from Manantody on the road to Keroth, urns are noticed. (5) Burials are found on the road from Calicut to Vayattiri below Buthipadi Hotel two miles from the ghat and two hundred fifty-one miles and two furlongs from Calicut.

General distribution of the site as to location besides the types of urn and bones, pottery objects and beads found therein is given. A comparison of the urns and their contents with those from Tinnevelly is made in respect of the first mentioned site.

CAMMIADE, L. A. MAN: Vol. XXX, No. 136, 1930.

Tangal, Chingleput District, Madras.

Ancient site, Tangal, situate on sea shore six miles north of Fort St. George and one mile East of Tiruvottiyur. Finds: (i) Pottery of polished red, red and black and black of the burial kind, (ii) finely levigated and fired thin wares of yellow pink tones, (iii) Beads, (iv) teracotta nose and ear ornaments, (v) iron fish hooks and (vi) Bangle of semi opaque glass. Numerous coins oblong in shape, mostly plain but a few punch marked, two of which (bronze) were identified as Roman. Rest Pallava type. No Chola coins. Date Eighth Century A.D. Site abandoned at an early date.

CAMMIADE, L. A. MAN: Vol XXX, No. 136, 1930.

Observations upon Ancient sites in the neighbourhood of Kalugumalai.

1. Deals with the urn burial sites excavated by the author. A detailed account of excavation of urns, description of contents and size of the urn with the find of one iron chisel at Kalugumalai in the Ettiyapuram Zamin, Tinnevelly District, is given.

2. At Vasudevanallur in Sakaranayinar Koil several urns were excavated similar to Kalugumalai burials. Interesting feature is that in one urn complete burial of a body in squatting position was found. No other objects excepting one small iron chisel in this.

3. Karivalamvandanallur finds include big urn burial and relics of some earlier habitation; beads of carnelian, spherical bead of wood covered with gold plate, green glass, bangles of chank shell, black glass, semitranslucent, thick eau-de-nil glass, opaque yellow glass fused with light yellow glass.

Clay bead and teracotta nose and ear ornaments were also found. Copper coins of Chola times were recovered. In the Tinnevelly District occasional stone circles mark the burials but is not the general feature of the area.

CAREY, J. J. PASB : pp. 238–239, 1817.

Stone circles found near Khaiwarra, Wardha District.

In the village of Khaiwarra sixteen miles East of Arvi, Wardha District, abounding in stone circles, the author excavated a couple and found broken bits of pottery and bones. The author believes he found the back teeth of horses. Besides he also found two copper bells, ear rings, and an iron axe. A kind of saucer with a handle with a hook and a spiral spring was also obtained. [35]

CARLLEYLE, A. C. L. RASI : Vol. IV, p. 214, 1874.

Report of the year 1871–72 : Agra.

A number of cairns on the heights near Jagner were observed. The legends connected with them are also recounted.

CARLLEYLE, A. C. L. RASI : Vol. VI, pp. 13–15, 33-39, 88–89 and 104-108, 1878.

A tour in Eastern Rajputana in 1871–72 and 1872–73.

At Khera four miles west of Fatephur Sikri cairns—round shaped and flat topped—were noticed. In round cairns at the bottom in an oblong cavity, sometimes excavated in the rock

surface, a layer of pale coloured earth or sometimes a fine yellowish sand foreign to the place was found. Below this calcined bone ash mixed with earth, pieces of charred wood were found. The flat topped ones were hollow chambers of stone at the bottom of which were found greyish, possibly, bone ash and charred wood.

Satmas

Two miles from Jagner numerous conical and flat topped cairns concealed graves excavated in the rock: while the flat topped ones were built up chambers above the ground. Cromlechs are rectangular chambers of rubble stones and covered up on the top with slabs, and sometimes with small stones. The grave chamber in all these was just the size to bury a corpse with its legs bent up. Enough evidence was found to prove its sepulchral character.

Machari

Curious aboriginal tomb of slabs of stones and boulders containing bone ash, stone ball and rude flakes of stones was observed.

Deosa

Thirty-two miles east of Jaypore, stone circles were found. In one, a huge pillar like stone which must have stood erect in the centre was found fallen. In another, a cromlech six feet square and four feet high was observed.

He shows that the diameter, number of the circle stones and the circumference are interrelated. Perhaps this had some magical significance or connected with the Sun, the night and day.

A mound nearby revealed funerary remains.

CHILDE, GORDON, V. AI No. 4: pp. 5-13, 1948.

Megaliths

This paper lays the norms and characteristics of megalithic burials. Port hole is a highly specialized feature for defining generalized megalithic culture. If the Indian megaliths had origin in the west, then the contact must have been through the sea. Differences in chronology, grave contents etc. between

the Indian dolmens and the western megaliths are clearly brought out. Stone circles served to retain the cairns filling or the earth tumulus over the graves.

COCKBURN, J. JASB: Vol. LXIII, Pt. 3, p. 21, 1894.

On Flint implements from Kon ravines of South Mirzapore.

The ravines have cut through several 'Neolithic' burials. They contained human remains, glazed earthen ware cups, stone hammers and flakes. Those excavated at Barkacha contained fossilized skeleton of an adult human male, oriented N–S and glazed pottery. A narrow lachrymal vase of green glass was also found. The built up cairn grave had been rifled. Such graves are found at Muzzafarpore also.

CODRINGTON K. DE B. MAN: Vol. XXIX, No. 130, 1929.

Ancient Indian Hand Mirrors.

The author identifies five circular bronze plaques with projecting tangs or central bosses from Adhichanallur, Tinnevelly District, as hand mirrors on the analogy of similar circular representations on sculptures from Barhut and paintings from Ajanta. [40]

CODRINGTON K. DE B. MAN: Vol. XXX No. 139, 1930.

Indian cairn and urn burials.

The superficial survey of the pottery from the cairns and urn burials of South India and Deccan suggests a common cultural unity. The author gives six types of ancient burials in South India: (i) Urn burials like those of Wynaad and typified by Adhichchanallur in Tinnevelly District, (ii) Legged urns or pottery cists of all sizes (Purumbair and Pallavaram, Chingleput District), (iii) Cave tombs of Malabar, (iv) Pit chambers cut at right angle into the rock provided with a central opening in the domed roof and closed by cap stone, (v) Stone burial chambers beneath cairns or stone circles, and (vi) Deccan stone cists under stone circles. Details of construction, the finds inside the graves,

viz. pots, personal ornaments etc. as also the mode of disposal of bones are dealt with. Date ranges from the Third Century B.C. to the Fourth Century A.D. (?).

COGGIN BROWN J. C. JBORS: Vol. I, p. 131, 1915.

Note on cinerary urns found in the Muṇḍa country.

The Muṇḍas call their predecessors Asurs. Their grave yards is known as Hasur Kutti. Of the two urns examined, one contained broken bits of decayed bones of a child, copper bracelet, an anklet and number of rock crystal beads, while the other had carbonized adult bones.

COLE, R. A. PASB: pp. 151-15, 1868.

On the Cromlechs in Coorg.

Refers to the discovery of a double cromlech by Lieutenant Mackenzie and gives a detailed structural description of the same. The cromlech was found near Veerajendrapet, South Coorg. The aperture on the front, (port hole) the author says, could not have been used for ingress and egress.

In some cromlechs excavated, fragments of earthen wares, pieces of charcoal, bones and also bangle pieces were found. The cromlechs always face East and West.

COLE, R. A. PASB: pp. 243-245, 1868.

On the Discovery of Cromlechs in Coorg.

Captain Gole says that these are known as Panduparre in the local dialect. He also states that Kistvaens and dolmens are available. Generally the author found small goglets in black glazed pottery, basin and urns. Particular mention can be made of a three spouted vessel which the author suspects might have been used for distilling.

COLE, R. A. PASB: pp. 54–59, 1869.

Memorandum on the Cromlechs found in Coorg.

Seventeen cromlechs in and around Fraserpet, Ramaswami Kunne and near about half way to Somwarpett were excavated. In all these, antique pottery, pieces of bone and iron were found.

A pot from a cromlech in Fraserpet contained paddy husks while ragi (a kind of millet) was found in others. The largest circle enclosing the cist chamber was forty-seven feet in diameter. These are locally known as *Pandupatre*, the stone of the Pandus, *Pundera mane* or house of the Pandus. [45]

COLE, R. A. PASB: pp. 184–186, 1869.

Cromlechs in the vicinity of Veerajendrapett.

Excavated eleven cromlechs with segmental apertures. These apertures were perhaps used for introducing bones as people died one after another. The opening is always at the top of the front slab and immediately below the top stone.

Pottery consisted of thick red and black vessles, four legged pots, iron weapons, spear or javelin, arrows and hilts of daggers. There were no bounding circles.

COLE, R. A. PASB : pp. 202–203, 1869.

On cromlechs in Southern India.

Excavated some Cromlechs on the Moorybetta Hills in north Coorg and found miniature vessels bearing relative proportions to larger ones found elsewhere. Several beads (agate as well as etched) were also obtained.

COLE, R. A. Ind. Ant. Vol. XI, pp. 86–88, 1873.

Cromlechs in Mysore.

The author while on his official routine tour found megalithic monuments and describes them. They were at Mashali (near about Perisandra in the Kolar District) on the rocky hills on the border of Chikka Ballapur, Gudibanda taluka, at Gudibanda itself, near Kolar, near Browingpet and also at a village known as Margal. Excavation of a few by the author revealed the usual burial objects urns, pots of all shapes, iron implements, bones, etc. Mention may be made of soapstone pestle from Margal grave.

CONGREVE, H. MJLS : Vol. XIII, pp. 47-51, 1844.

Some observations on a remarkable cromlech near Pulicondah in the Carnatic.

This is a cromlech with double circle and is compared to 'Kits Coty House' near Aylesford in Kent. The author says this is of Celtic origin and quoting Mr. Pennant observes that a similarity of religion existed in all the places where cromlechs and kindred monuments existed. The Thautuwars were originally plain dwellers being driven to hills by the invading Hindoos. The cave temples were the temples of the Scythians or Druids but were subsequently utilised by the Hindoos. He also gives the method of construction of the cromlech.

CONGRAVE, H. MJLS: Vol. XIV, pp. 77–146, 1847.

The antiquities of the Neilgherry Hills including an inquiry into the descent of the Thautuwars to Todars.

The customs of the Todas are compared with those of the Scythians and Druids, and their monuments cromlechs, Kistvaens and cairns are linked with the Celtic Scythians and Druidical ones. The author draws the conclusion that the Thautuwars were of Scythian descent. [50]

CONGRAVE, H. MJLS: Vol. XXII, pp. 205-211, 1861.

Remarks on the Druidic Antiquities of South India.

The author believes that the Cromlech at Palicondah is of Druidic origin. In support he cites similar ones in Europe.

A monument answering the description of 'Topikal' was opened by the Collector and pieces of earthenware urns, iron spearheads and gold ornaments were discovered.

Tolemen have curative effect according to the superstitious natives.

Upright stones are more Druidical in character. Beads found in the cairns perhaps had talismanic protective effect. The

contents of the Neilgherry cairns and those in England are similar. Likewise, the Indian sepulchres are compared with those obtaining in England.

CONGRAVE, H. MJLS: Vol. XXIV, pp. 150-168, 1878.

On Druidical and other antiquities between Mettapoliam in Coimbatore and Karnul on the Tungabhadra.

During his journey, he records among other the discovery of megalithic burial monuments. Special mention may be made of Pallipoliem and Udenhalli.

The author says, 'One of the migratory bands (Celtic nations) instead of pursuing the route along the coast of Africa, deviated from it crossed Persia and Beluchistan and eventually found its way to South India generally called Dravida dēśa.

'Turanian or Scythian race became settled in Southern portions of India after an invasion......by a more southern route than the Aryans.............. that this southern route lay along the Malabar coast where cromlechs are found as far as the opening in the ghats at Palghatcherry through which they penetrated to the southern plains. In the Nilgiri and Anamalai mountains ...... and in the country of Coimbatore............proof of their first settlement in India from which they subsequently radiated in various directions.'

COUSENS, H. RASI (NIS): Vol. XIX, pp. 1-105, 1897.

Central Provinces and Berar: List of Antiquarian Remains.

Notice of Stone circles, cromlechs and kistvaens in the Nagpur, Chanda and Bhandara Districts.

CUNNINGHAM, A. RASI: Vol. IX, pp. 140-141, 1879.

A Tour in the Central Provinces in 1873-74 and 1874-75

At Keljhar between Chanda and Markanda two small cromlechs or dolmens were found. The author opines that these are temples constructed by Kurumbar shepherds for the worship of their dieties, Mallana Deva and Mallana Devi. Similar things were also noticed at Mulh.

D

DALTON, E. T. PASB: pp. 130–132, 1873.

Rude stone Monuments in Chutia Nagpur.

Abstract of a paper describing the sepulchral monuments of the Kolas, from Sarandapir (Singbhum District). The Kolas are primitive judged from their Mongolian features. [55]

DALTON, E. T. JASB: Vol. XLII, pp. 112-119, 1873.

Rude stone Monuments in Chutia Nagpur and other places.

The Kols or Hos, a Section of the Muṇḍas of Chota Nagpur have a custom of erecting stone monuments over the buried ashes of the dead. The author describes their customs and the megalithic monuments, *viz.* cairns, menhirs (monumental monoliths with little cromlechs in the front ghost seats, etc.) at Rongso, Chokhatu Brokela and Sarandepir. The last mentioned is a vast burial ground, the monuments numbering in thousands.

DEPARTMENT OF ARCHAEOLOGY KERALA STATE. IA: 1959-60, p. 68.

Rock-Cut cave in District Kozhikode.

Discovery of two compartmented rock-cut cave at Panniyannur Amsom, Chambad Desom.

DESIKAN, SRINIVASA, V. N. IA: 1957–58, p. 38

Exploration in District Coimbatore.

Discovery of cairns circles at Virapandi, Gudalur Bollichi and Vellamadai. Double chambered port-holed cist at Kalapatti. Urn burials at Periyanayakanpallayam were observed.

DESIKAN, SRINIVASA, V. N. IA: 1958–59, p. 71.

Cairn circles in District Coimbatore.

Cairn circles were found in the Palladam Taluk.

DIKSHIT, M. G. IA : 1956–57, p. 35.

Excavation at Dhanora, District Drug.

Megaliths at Dhanora are classed into four types : (1) apsida, stone enclosure with a capstone lying flush on a heap of cairnsl (2) apsidal stone enclosure with a central menhir, (3) alignment of apsidal stone enclosures as noticed in No. 2, above, (4) menhirs of huge size kept in position by means of buttresses of large boulders. Four – 3 of (1) and 1 of (2) were excavated. In the apsidal enclosures the southern side is deliberately kept open. Type (1) was a pit burial and contained a few fragments of skeletal remains besides beads, glass bangles, but strangely enough no pottery. One tomb contained a copper vessel traced by the outline in the soil. Type (2) nothing was found and hence served as memorial stone. [60]

DIKSHIT, M. G.

Etched Beads in India, pp. 1–78.

(Deccan College Monograph Series : 4.)

A dissertation on the etched beads found in India describing their decorative patterns, and their distribution. The author has dealt them in two groups, *viz.* North Indian and South Indian sites. Those from the megaliths are included in the latter group. Patterns 23 to 28 are commonly found in the graves. Noteworthy individual decorative motif with crossed lines enclosed within attached squares is from Paravai, an Urn burial site in the Madura District, Madras State. Two distribution maps, one of beads and the other of the decorative patterns on beads found in India and several line drawings illustrate the book. It is of interest of note the exclusive use of decorative patterns in the two regions.

DIRECTOR OF ARCHAEOLOGY IA : 1953-54, p. 38.
HYDERABAD STATE

Burial sites etc. in Hyderabad.

Discovery of stone circles and menhirs near the village Topran in the Medak District.

E

ELLIOT, W. RBAST : pp. 134-135, 1886.

On the sepultural remains of Southern India.

The various types of sepulchral tombs of Southern India, *viz.* stone circles, rock-cut caves, topikals, etc. their character and nature of grave goods are recounted. Special mention is made of the monuments of the Nilgiri region. These are traced to a race—Curumbars—professing Buddhist faith who were destroyed by Cholas. The monuments are 1600-2000 years old.

ELWIN, V. MI : Vol. XXV, pp. 86-133, 1945.

Funerary customs in the Bastar State.

The author gives a very detailed and descriptive account of the funerary rites and eschatological beliefs of the aborigines. Hill Maria, Bison Horn Maria, the Jhoria and Ghotul Murias of Bastar. Two kinds of monuments, Urasakal menhirs and Danyakal, flat stone supported by four stones at the corners are erected in honour of the dead. Small cairns and wooden pots are also erected as substitutes for lithic monuments.

The aboriginal considers the dead as a guard keeping close watch upon their kith and kin. The dead are ready to take offence, suspicious, extremely revengeful, and unsympathetic. Hence the living aborigine leaves no stone unturned to keep them in their place and keep them quiet. The aborigine believes in bringing the soul back to the family so that they could find some warmth and love and receive the comfort they need.

F

FAWCETT, F. JAI : Vol. XXV, pp. 371-373, 1896.

Rock-cut sepulchral chambers in Malabar.

Describes the opening of a rock-cut cave accidentally discovered on the outskirts of Calicut. This differs from what Logan has described. The author giving the structural details mentions the presence of a granite door slab and the absence of the bounding stone circle. Contents were pottery and iron implements.

FAWCETT, F. JAI : Vol. XXV, pp. 373-374, 1896.

South Indian stone circles.

The stone circles varied in diameter from thirty to fifty feet. In some monuments there was an opening on the eastern side. All the stones circles excavated were sepulchral. The chamber contained the usual burial articles, pots, weapons of iron and broken bones.

FERGUSSON, J.

Rude stone Monuments in all countries, their age and uses: pp. 1-559.

One chapter is devoted to Indian monuments. Besides describing dolmens, menhirs, cairns, etc. found in different parts of India, the author observes that the number of monuments are greater in India than in Europe. The Khassias are the only tribes who erect such monuments now. Similar vestiges are found in western India apparently serving similar purposes. The author is of the opinion that the similarity between Indian and European monuments cannot be accidental. When and how intercourse between these two took place is difficult to determine. As regards the distribution of these in India he says that the rude stone monuments are not found in the Gangetic valley or in that of its tributaries nor in the Narmada and Tapti valleys, *i.e.* north of the Vindhyās. They are observed in the valleys of Godāvari, Krishna and their tributaries, on both sides of the ghats upto Cape Comorin and all over the Madras Presidency. The author is of the opinion that major problem, ethnological and archaeological, of the tomb builders would be solved if the erstwhile Nizam's dominion is fully explored and studied.

FOOTE, R. B.

Foote Collection of Prehistoric and protohsitoric antiquities: Note on Ages and Distributions.

Iron Age in Peninsular India was not preceded by Bronze Age but succeeded the Neolithic Age. Ceramics can be attributed to four ages. Neolithic Age: overlap of stone and Iron Age,

the Iron age and protohistoric period. Iron Age vessel is distinguished by the rich colours and highly polished surfaces, which in some cases are elaborate and artistic mouldings. The evolution of potter's art reached a stage of real beauty in the Iron Age. Gives district wise details of antiquities found by him. Of particular interest will be Madura, Salem and Mysore Districts.

FOOTE, R. B.

Government Museum Madras – Catalogue of the Prehistoric Antiquities, pp. 1-131, 1916.

In this are included Paleolithic, Neolithic and Iron Age antiquities collected by Breeks, the Collectors of Tinnevelly Madura, Malabar and Coimbatore Districts: Branfill, Stoney, Cardew, Fewcett and Carter. The author gives an excellent analysis, especially of Breeks collection from Nilgiris, of the Iron Age antiquities. Several plates illustrate the book.

FRERE, H. B. E. JBRAS: Vol. V, pp. 349-369, 1853-57

Descriptive notices of antiquities in Scinde.

This represents the correspondence between Captain Preedy, Messors Macleod and Frere concerning Megaliths and stone structures in the vicinity of Karachi and adjacent areas.

The cairns and cromlechs are similar to those described by Captain M. Taylor. These known as 'Kotree', 'Kafirs graves', are to be found throughout the hilly tract extending from Capo Monzo upwards. Numerically they are greater near the natural springs. The monuments consist of stone enclosures, wells, cromlechs, caves, cairns and graves or barrows.

The stone enclosure near Karachi constructed of large unhewn stones without cement in the shape of a parallelogram consists of seven chambers and is locally known as 'sath gar'.

The graves or barrows are abundant in the valley of Naing. The stone graves are found throughout the hilly districts in elevated positions and consist of three or four large stone set on edge with

a flat stone placed horizontally on the top. There is no clear orientation for these tombs. The graves exactly resemble those described by Captain Taylor. Mr. Macleod found small particles of calcined bones in a grave. Some monuments may be seen on the right bank of the Gaggar.

The uniformity in plan and mode of construction roughly squared and laid without cement go to prove that these form the work of one people. [70]

G

GARRICK RASI : Vol. XXIII, pp. 49-50, 1887.

Report of a tour in the Punjab and Rajaputāṇa in 1883-84.

At Kuchera near Nagaur some stone circles twelve to fifteen feet in diameter were found. It is said that these were constructed for a favourite game of the Rajputs namely 'tahar or ewaro'. Their megalithic character is not known.

GARSTIN, J. H. Ind. Ant. Vol. V, p. 159, 1876.

Dolmens of the Coromondel Coast.

The author excavated dolmens bounded by stone circle at Kollur near Tirukovillur and Devannur. Structural deails including the presence of eastern or circular port hole is given. The contents were the usual pottery, iron objects and skeletal remains, besides terracotta legged sarcophagi, the one at Kollur having fifteen legs.

GHURYE, G. S. MI : Vol. VI, pp. 26-57; 100-139, 1926.

Funerary monuments of India.

Various types of megalithic burials are discussed extensively. Parallels from Egypt and Mycenea are cited. Indian dolmens are quite different from Caucasian ones. Many differences between Indian and Causcasian megaliths are given. They are intimately connected with the Egyptian funerary monuments. The eastern orientation of the Indian tombs is compared with the Egyptian funerary structures after the fourth dynasty. He is also of the opinion that the Syrian monuments have nothing in common with Indian ones.

Buddhist stupa is derived from the megaliths. Dates on the basis of architectural development to 1,000 B.C. India is the home of the dolmen proper.

GORDON, D. H. and M. E. JASB: Vol. IX, pp. 83-98, 1943.

The cultures of Maski and Madhawpur.

A note on the Megalithic cultures of South India. The authors say that the dolmens of the Raigir District cannot be called truly megalithic. The thin slabs used in cists may or may not be relatives of the massive dolmens found elsewhere including India. As regards graffiti being viewed as a probable script of an unknown language the authors have their own doubts.

GUHA, B. S. PISCA: p. 307, 1926.

A comparative study of the human crania excavated at Adittanallur.

A dozen of the well preserved crania from Adittanallur was examined in detail and compared with the Bayana and Sialkot skulls of North India and the Veddah crania of Ceylon.

[75]

H

HAIMENDORF, C. Von. F. JASB: Vol. IX, pp. 149-187, 1943.

Megalithic ritual among the Gadabas and Bondos of Orissa.

The Gadabas add new stones to their 'Sodor' during *Gotamela* (Memorial feasts) and *Ongon gota* (Crab Festival). New 'Sindibor' are rarely built by Bondos but newstones are added during Gewursung Ceremony and Gia festival. Besides these the Bondos erect Stone walls and Dolmens.

The Gadabas erect their menhirs and flat sitting stones on the village 'Sodor'. The Bondos build their dolmens close to a path. Both use them as sitting places for the living.

To the Gadabas these are only additions of memorial stones while to the Bondos these are the seats of 'Bursung', the Earth

deity and the addition of new stone is a ritual act connected with her cult. The author gives an account of the ritual connected with the erection of these monuments.

The megalithic monuments and rites of the Gadabas and Bondos fit well into the general picture of the megalithic civilization of South-East Asia. The similarity of these with the Assam megaliths both in the underlying idea and nature of moments stress that the megalithic culture of Orissa is a branch of that megalithic civilization which is so widely distributed in South-East Asia. The migrations occurred in neolithic times and they did not penetrate in any strength beyond the Godāvari.

HAIMENDORF, C Von. F. MI : Vol. XXV,
pp. 73–86, 1945.

The problem of megalithic Culture in Middle India.

In this instructive paper the author discusses the purpose and meaning of the megalithic monuments of the region. The monuments of the Gadabas and Bondos have the same basic idea as that of the Assam tribe. The connecting link between the Gonds and the Nāgas is to be found in the forked 'Y' posts. Similarities of customs and rituals are found between the Middle Indian and North-East Indian tribes. The author propounds that the megalithic culture of the South-East Asiatic type found among the Gadabas, Bondos and the Bastar Gonds came from the East with its centre of diffusion in Eastern Assam or North Burma or South-West China. The people speaking Austronesian languages are connected with this culture. It is quite likely that there was an earlier migration of Austroasiatic culture untouched by the Austronesian. This megalithic culture was already developed before the commencement of the migration of Austroasiatic races westwards into peninsular India. The author discounts the Dravidian speakers as possible representatives of the megalithic culture of the South-East Asiatic type. The relationship of the South-East Asiatic megalithic culture and the South Indian megalithic culture is clearly brought out. It is to be seen whether both had a common origin.

HAIMENDORF, C Von. F. TC : Vol. II, pp, 127–135, 1953.

New aspects of the Dravidian Problem.

The Iron Age megalith builders were Dravidian speakers. This iron using culture in South India was an intrusion superimposing itself on the more primitive indigenous cultures. The author is also of the opinion that iron did not come from the north. He favours the theory of immigration by sea or southward movement along with West Coast of India. Brahui in Baluchistan is a colony founded as the result of migration along the coast or by land. So do the megaliths near Karachi. This migration should have taken place somewhere about 700-400 B.C. No Dravidian speaking population is found in North India. The tribal belt formed effective barrier between Southern Dravidians and Northern Āryans, which got reduced due to pressure from both sides.

HARDING, H.O.D. MJLS : pp, 13-20; 1889-94.

Note on some old graves in the Coimbatore District.

Stone dolmens found at Makinaikeupatti and Nattukalpolliem near Pollachi are described. These are stone cists partitioned into four chambers and have two port holes on the big single-slab eastern wall. Contents are the usual megalithic furnishing pottery (painted), bones, etc.

These are not residences of dwarfs. The east-west orientation of the dolmen is connected with sun worship. The author says Pandukuri is the corrupt form of Mandvar Kuli.

HUNT, E.H. JRAI : Vol. 24, pp, 140-156, 1929.

Hyderabad cairns and their significance.

The interments in the cairns (cists) in Hyderabad mainly from Raigir, *viz.* bones, pottery and pot marks, beads, gold, silver, copper and iron objects are dealt in detail. The stone circle varied from eighteen feet and seventy feet. The cairns are found in hard ground unsuitable for cultivation. The cists are oriented north-south with a little variation and are found very

deep (sixteen feet and more) below ground. The slabs were lowered down through a ramp either on the north or the south. The last item in the construction of the cist was the placement of the bounding circle stones. Bones, pots, iron implements were found in all possible places. Multiple burials were common. Extended burials were noticed in two graves. Pots, red and black varieties ornamented with incised decorations and rarely painted pottery some hand made, some wheel made and some partially hand and partially wheel made. The author discounts that the pot marks might be owner's marks though a possibility of their being tribal marks is present. He further states that the double circle marks might be a symbolic indication of a young girl. Beads of lapizlasuli were found and this would indicate external association. The author cites evidence for possible foreign influences. While gold was rare copper was frequently found. Iron objects included dishes, arrowheads, knives, spears, sickles, etc.

The cranial index of the remains varied from 75 to 90. Urn burials though rare were found at Raigir and Dronakal.

[80]

HUNT, E. H. JRAS: pp, 508–511, 1933.

Megalithic Burials in South India.

The Burials are divided into three classes: (i) Cist with the N. S. longer axis, (ii) Rectangular cist with port hole on the north slab, and (iii) cist with a subsidiary cist inside the main and with a port hole on the east. These types suggest an evolution of ideas connected with burial. Besides, cairns, menhirs, cromlechs, dolmens, etc. are noticed. On the strength of lapizlasuli beads found the author suggests foreign contact. Nickel impurities in copper suggest a link with Mesopotamia.

HUNT, E. H.

Hyderabad Cairns–Their Problems; pp. 1–44.

The author discusses in detail the several features of the cairns in the Hyderabad region, *viz.* their situation, distribution,

surface indications, the cist and its constructional details, interments, orientation of the cists and their significance and also about the builders of the cairns. No absolute conclusion is arrived at.

HUTTON, J. H. MAN: Vol. XXVI, No. 145, 1926.

The author says that all the chank ornaments obtained from the Odugattur graves by Richards are not worn by one single Nāga tribe but almost all are used by one or other Nāga tribe.

(i) Chank Columella Cutaway:

The Kachcha Nāga Khorias and Angāmi Nagās on the nape of the neck.

(ii) Cigar shaped beads:

Ao and Chang tribes.

(iii) Discs:

Chang, Phom, Konyak and Yimtsung Nāga.

HUTTON, J. H. JASB: Vol. XXII, p. 333, 1926.

Some megalithic work in Jaintia Hills.

In his official sojourn in the Jaintia hill region he comes across megalithic monuments, *viz.* stone circles, dolmens, menhirs, etc. a detailed account of which is recounted.

HUTTON, J. H. MAN: Vol. XXX, No. 65, 1930.

Nāga chank ornaments and South Indian affinities.

The author finds that the chank with Columella Cutaway (similar to those found at Odugattur) are worn as bracelets by the Konyak Nāga women. [85]

HUTTON, J. H. JRAI: Vol. 52, pp. 55–70, 1922.

Carved monoliths at Dimapur and an Angāmi Nāga Ceremony.

Monoliths forked and cylindrical elaborately carved are found at Dimapur. Setting up of such forked posts as memorials of feasts are practised even today in Assam. The author tries to trace the origin of the Dimapur ones through a parallel ceremony of the Angāmi Nāgas.

HUTTON, J. H. JRAI : Vol. 52 pp, 242–249,1922.

The meaning and method of the erection of monoliths by the Nāga tribes.

The Kechiesu and the Lisu ceremonies are performed after the Terhengi Genna, which celebrates the successful harvesting of rice crop. Kechiesu ceremony is the translation into permanancy of stone of the effect previously sought by wooden pots. The author believes that the monoliths are phallic symbols and says stones are never erected singly. Kacha Nāgas erect an upright stone (male) and a dolmen (female) and cite several examples for this analogy. The erecting of stone monoliths and the ritual connected with it is described elaborately.

HUTTON, J. H. JRAI : Vol. 53 pp, 150–159, 1923.

Carved monolithis at Jamuguri in Assam.

These are situated close to the bank of the river Dayang, seven miles south of Jamuguri railway station. These monoliths are compared and contrasted with those at Diamapur. The author is of the opinion that the custom of erecting monoliths is connected with the former culture of the earlier inhabitants of Dhansiri and Dayang Valleys. A parallel to this is to be found in the Muṇḍa monoliths in Chotta Nagpur. Muṇḍas also belong to the Monkhmer race. These perpetuating the memory of the dead are erected to assist the fertilizing function of the nature, and possibly originated out of the identification of the soul with the reproductive powers of the nature.

I

I Ind. Ant. Vol. X, p.154, 1881.

Cinerary urns, ancient or modern.

On the evidence of the present day custom of burying bones in pots for ultimate disposal in the Ganges by the modern Hindus the author doubts the antiquity of some urns containing human bones buried under two large boulders in front of a rock bearing inscription (Cunningham's Vol. VI) at Bairat found by Carlleyle.

IYER, KRISHNA L. A. QJMS : Vol. XXIX, pp. 58-61, 1938-39.

The Significance of megalithic monuments.

Distribution of megalithic monuments follows the zones of the primitive tribes in India. Dolmens, though dimunitive, are still erected by certain tribes. The earliest are the largest. Since the present day tribes do not display tendency to build dolmens there is loss of culture. This can be detected in the case of Malayarayans of Central Travancore. Muthuvans and Vellalas of Anjanad Valley do not evince interest in constructing dolmens. This and the example of the Todas furnish evidence for the low level of material culture living in an area abounding in the remains of high civilization. The author refers to the theory of Major Munn that the megalith builders were mining for gold, copper, iron and diamonds. Suspects possible connection between gold washing, gold washers and the megalithic builders. Possible connection between mineral deposits and megalithic monuments is hinted. [90]

IYER, KRISHNA L. A. QJMS : Vol. XX pp. 115-126, 1929-30.

Prehistoric Archaelogy in Kerala.

Mainly deals with the megalithic monuments occurring in Kerala and Cochin. Views of a few authors regarding the race responsible for the construction of these are discussed in detail. Kodai Kallus, umbrella stones, kistaevans, menhirs and burial urns occurring in Cochin State have been observed. Besides, a geographical distribution and spread of the megalithic monuments, the tradition attached and the mode of burial are also given. Concludes that megalithic monuments are due to culture contact.

(*To be continued*)

REVIEWS

Brahmavidya: The Adyar Library Bulletin, Jubilee Volume, 1961, Vol XXV, Parts 1-4. The Adyar Library and Research Centre, Adyar, Madras-20. Pages 636.

The Adyar Library, which was founded in 1886 by Col. H.S. Olcott, has continued to be one of the most important centres of oriental learning in our country. The Bulletin of the Library is being published since 1937 and the Volume under review commemorates the Silver Jubilee of this Bulletin.

This Jubilee Volume, which has been edited by Dr. V. Raghavan assisted by Dr. K. Kunjunni Raja and Radha Burnier, is a collection of forty-seven learned contributions from eminent indologists, both Indian and foreign. We come across names like Chintaharan Chakravarti, A. D. Pusalkar, Bhabatosh Bhattacharya, V. Raghavan, Ludwig Alsdorf, Thomas Burrow, George Coedès and Marcelle Lalou, among others. There is a wide range of subjects covered in these pages. Aśokan inscriptions, Atharva Veda, Dravidian Phonetics, Śaṁkara and Bhāskara, Early Maharashtrian History, Devotion, Cults and Pūjā, Indian Medicine, Caricatures of Indian and South-East Asian Art and so on. There are interesting textual notes on *Subhāṣita-ratnakaraṇḍa-kathā,* Tun-Huang version of the *Āśraya-parāvṛtti, Abhinavabhārati, Karmākarmaviveka, Varṣakriyākaumudi, Madhyama śataka, Vārāhaśrautasūtra* and *Devālayacandrikā.* Nandivarman, the Bāṇa King (p. 123 f), Sumati Vijaya, the Jaina commentator (p. 371 f), and Cannibhaṭṭa the author of *Tarka-bhāṣā-Prakāśa* (p. 524 f), come in for scholarly consideration. K. Kunjunni Raja of the Madras University writes about the Keralite pronunciation of Sanskrit.

It is doubtless an important and valuable publication. Many of the contributions break new ground in indological research, as for instance Vaclav Machek's article on the interpretation of Aśokan inscriptions (p. 28 f), or Alfred Master's essay on a Phase of Dravidian Phonetics (p. 188 f), or D. R. Mankad's accounts of Cāṇakya, Rākṣasa, Candragupta, Viśākhadatta and Śūdraka (p. 429–435), or J. A. B. Van Buitenen's

discussion about the relative dates of Śaṁkara and Bhāskara. There are articles which throw fresh light on controversial subjects: a good example is A. N. Upādhye's collection of Sanskrit passages in the eighth century Prākṛt Campū, *Kuvalaya-mālā* of Udyotana (pp. 353–359); another is Chintaharan Chakravarti's article of the Jīmūtavāhana Story in Eastern India (pp, 308–312). There are also articles of general interest, like Milton Singer's "Text and Context in the Study of Contemporary Hinduism" (p. 274 f), Heramba Chatterjee's "Svayamvara" (p. 603 f), Dr. H. G. Narahari's "Doctrine of Kamma in popular Buddhism", (p. 360 f).

Special mention must be made of A. G. Krishna Warrier's short and excellent dissertation on "Brahman as Value" (pp. 477–504), where the author attempts at a rational explanation of the Advaitic conception of the non-dual Brahman. He treats the *adhyāsa* theory as an axiological approach to the problem of reality, and he also initiates a discussion on the problem of beauty in the Advaita school. Of equal interest is another article, "Cognates of Pūjā" by Sir Harold Walter Bailey who is Professor of Sanskrit in the University of Cambridge.

The Adyar Library has indeed published a commendable volume which marks a significant contribution to indological research in our country. The authorities of the Adyar Theosophical Society as well as the editor, Dr. Raghavan, merit our hearty congratulation on this excellent production.

S. K. RAMACHANDRA RAO

Anthropology in India: By L. A. Krishna Iyer and L. K. Bala Ratnam. Bharatīya Vidyā Bhavan, Bombay–7. 1961; Pages 257. Price Rs. 10.

Sociological research in our country is meagre; and anthropological research especially so. But the field is fertile and facts have been garnered in bulks. What is awaited is the scientific treatment. This also has been done in small measures, and it is an account of this work that forms the subject-matter of this volume.

The principal author, L. A. Krishna Iyer, has a double advantage; his father L. Ananthakrishna Iyer, and son L. K. Bala Ratnam are both anthropologists. His work therefore has a background as well as a future. And the family hails from Kerala, which is a veritable museum of the cultural phases through which India has passed. Perhaps there are few more competent persons than Krishna Iyer to give us an account of anthropological work in this country.

The book, which is divided into nineteen chapters, cover the entire range of the country from Assam to Kerala, from Gujarat to Bengal. And it treats of a multiplicity of problems like tribes, caste, sex and marriage, patriarchy and matriarchy, disposal of the dead, taboos and totems, serpent worship and the impact of modernism. Illustrations are culled from several nomadic and agricultural tribes and groups; and the accounts are invariably interesting. There is a mine of information in this book which would interest scientists and laymen alike.

There is in one chapter (V. p, 59 f) a comprehensive account of the origin and development of anthropological research in our country. We may glean from this account the richness of the wealth of anthropological material in India and of the inadequacy of the scientific application. It must be an eye-opener for the department of Anthropology in our Universities. The book is an eloquent appeal for the formation of provincial anthropological societies. It must be acknowledged that the Mythic Society of Bangalore has done yeoman service in this cause; and contributions from L. Anantakrishna Iyer, and from Krishna Iyer and Bala Ratnam, the authors of the book under review, have appeared in these pages. It is surprising that no mention is made of this Institution.

The pristine character of the tribes is fast disappearing under the pressure of modernisation and industrialisation; and in another decade or two, perhaps the anthropological wealth will considerably disappear. It is heartening to note that a fairly comprehensive and scholarly appraisal of the present position has been provided by the present publication. It should also impress

on the sociologists and anthropologists of our country that they must get active and conserve the factual treasure of the fast decaying cultures.

The Bharatīya Vidyā Bhavan deserves our sincere appreciation and congratulation for placing at the disposal of the interested students this excellent publication, well-written and elegantly got-up.

S. K. RAMACHANDRA RAO

THE MYTHIC SOCIETY

(Founded in 1909)

(Registered under Act III of 1904)

President

K. GURU DUTT, I.A.S. (Retd.)

Secretary & Treasurer : **B. V. PATANKAR**

Editor : **G. NANJUNDIAH**

The Society promotes the study of Archaeology, Anthropology, Art, Architecture, Ethnology, Folk-lore, History, Mythology, Religion and other allied subjects more particularly in Mysore and Southern India and stimulates research in the above subjects.

The Activities of the Society are :

(*a*) To publish *The Quarterly Journal of the Mythc Society* containing original research articles on subjects connected with the objects of the Society, (*b*) to arrange for lectures from eminent scholars, and (*c*) to maintain a Library and a Free Reading Room.

Privileges of Membership :

(*a*) Free supply of the Journal, (*b*) use of the Library and Reading Room, (*c*) attending lectures, intimation of which will be given to members in Bangalore, (*d*) to bring their friends to lectures, (*e*) to purchase the publications of the Society at a discount of 25%, (*f*) to have the privilege of Rule 105 of the Rules of the Royal Asiatic Society of Great Britain and Ireland, and (*g*) to vote at the Annual Meeting.

Contributions are accepted from scholars on subjects connected with the objects of the Society. They must be type-written or legibly written on one side of the paper only. Contributors are entitled to twenty-four reprints of their contributions free of cost.

Annual Subscription : Rs. 5-00 or 10 sh. or $ 2-50
Life Membership : Rs. 100 or £ 10 or $ 50
Single Copy : Rs. 2-50 or 4 sh. 8 d. or $ 1-50

A few sets of back numbers of *The Quarterly Journal of the Mythic Society* (Volumes I to V, VII, XI to XXVIII, XXX onwards) are available at Rs. 8 per volume.

Further details can be had from :

The Curator, The Mythic Society
Daly Memorial Hall, Cenotaph Road
Bangalore-2 (India).